

Christianity and Crisis

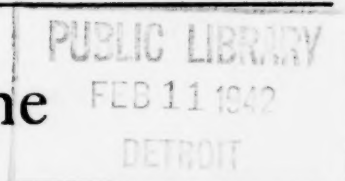
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Preaching in War-Time



IN his Ottawa speech Mr. Churchill referred to the service that ministers can render to the common welfare from their pulpits. This reference brings up the matter of war-time preaching and leads to a consideration of some of its peculiar problems.

The first of them is psychological. In war-time people are moved by mass emotions and the "instincts of the herd" are more in evidence than at other times. Group loyalties, group collectivisms, group fears and group antagonisms sway congregations in church as well as crowds on the side-walk. This is at once the preacher's opportunity and his temptation. The temptation to "play up" to mass emotions and thereby win a sympathetic and perhaps an enthusiastic hearing is a temptation to his will to power. In yielding to it he may degenerate into a rabble rouser, and think that by identifying religion and patriotism he is doing God a service. The Allied cause is a just cause, if there ever was one. Nevertheless, the Allied cause is a relative good, and the kingdom of God is an absolute. To identify them is to repeat the theological error said to have been found in a current book's index: "Kingdom of God, see Democracy."

On the other hand, the war cannot be ignored because it is of the stuff of universal history, and the God whom we acknowledge to be the Lord is the Lord of history. His kingdom has historical as well as transcendental implications. This is no time for the preacher to seek the deceptive security of the ivory tower, either for himself or for his people. The ivory tower is no longer bomb-proof.

The preacher's opportunity is found in the fact that he can take advantage of crowd psychology for the kind of therapy which ordinarily is not possible. In ordinary times and among intelligent congregations individualism prevails to such an extent that what Professor Dodd has described as kerygmatic preaching—the stark proclamation of the Gospel by its appointed heralds—no longer has the hearing that it had in apostolic times and in times of religious revivals. Members of the congregation listen as indi-

viduals, not as a crowd, and as individuals they doubt, question and demur. Preaching in consequence becomes intellectualized, perhaps unduly so. Crowd psychology means that for better or for worse, the individual is submerged in the crowd of which he is a member and takes on its characteristics. The intellectual level is lowered but the emotional level is raised correspondingly. The suggestibility is greatly heightened. An extraordinary community of interest and of sympathy is often found. "As in water face answereth to face, so the heart of man to man."

On the theological side it is to be constantly remembered that the word of God is not bound. No "moratorium for the duration" has been declared upon the Christian gospel. In countries in which religious freedom is among the objectives for which they are contending, it is not likely to be. This being the case it is incumbent upon the preacher both as minister of the gospel and as citizen of a free country to apply the word of God therapeutically to certain mass emotions engendered in war-time which are inimical both to the Christian way of life and to the morale of the country. Hatred and fear are the two most dangerous emotions that disintegrate human personality. Together with egocentricity, to which they both contribute, they are now known to be the most prolific causes of mental disease.

Hostility is not always a disintegrating force. In China it is anti-Japanese feeling that has served to unify the nation. But far-sighted Chinese leaders are awake to the fact that in the long run hostility is destructive rather than constructive, and since they are thinking in terms of decades and generations, they are already turning their attention to a constructive force, the co-operative movement, in the hope of finding a more stable foundation for their country's continuing unity.

Soon after the English declaration of war Dr. Leonard Hodgson, Regius Professor of Moral and Pastoral Theology in the University of Oxford, preaching in Christ Church Cathedral, said that the

way to love our enemy is to fight him in the spirit of good-will, the spirit which in the very act of striking him down recognizes him as a brother. He expressed the hope that this might be the spirit which shall "inform the prayers and words and deeds of our armed forces in the field, and of us who are behind them at home."

This gospel can be preached in war-time if a distinction is made between the meanings of the word love. In one sense it means a feeling of strong personal attachment. In that sense it can scarcely be entertained toward the Nazis who bombed sleeping Rotterdam or the Japanese who raped the women of

Nanking. In another sense it means desire for, and earnest effort to promote, the welfare of another. In that sense it is possible to love one's enemies even when engaged in conflict with them. It is certainly possible to include the effort to defeat tyrannical governments within the limits of this good-will, since we know that such a defeat is the pre-condition of a just international community, which must in the end benefit them as well as us. If the spirit of good-will can be maintained, peace when it comes, will not be a root of bitterness but will be like the tree in Revelation, the leaves of which are "for the healing of the nations."

Lincoln's Leadership in War

ROBERT HASTINGS NICHOLS

WE know Lincoln through his leadership in war. Sumter was fired on six weeks after his inauguration; Lee surrendered on Palm Sunday and Lincoln was assassinated on Good Friday. It was by the way Lincoln bore himself while conducting a long and terrible war that he won the place which no words can describe in the heart of his country and of mankind and gave to the world a singular exemplar of the Christian spirit. This would seem to bear on the dogma that war is always and altogether evil.

Partly under the power of this dogma an astounding reconstruction of Lincoln is appearing. He is represented as not having actively waged war. Late in 1862 he wrote, but never published, a paper which John Hay copied, containing these words: "In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose." Recently this passage was used by an influential speaker in such a way as to persuade his hearers that Lincoln's attitude toward the war was one of neutral detachment, that he did not belong to "either party," being too good for partisanship. To the same purpose other words, lifted out of their contexts, are employed, such as those of the first inaugural: "Suppose you go to war, you cannot fight always; and when, after much loss on both sides and no gain on either, you cease fighting, the identical questions as to terms of intercourse are still upon you." In the revulsion against war of the last twenty-five years, under the influence of a vague notion that Lincoln was too kindly to have made war on other

men, a picture of Lincoln seems to be in the making which would have moved him to mournful laughter. It is that of a President who stood aside from and above the conflict, wishing he could umpire it, and only waiting for peace to come somehow so that he could assume the role.

Not only because this is a gross falsification of history, but much more because it would rob us of priceless help which Lincoln has to give to his country in this crisis, it is worth while to review the truth.

The Paramount Issue

Lincoln entered the war firm in a purpose which had become clear to him in long thought, and which previous events had prompted a large part of the North to share. Since 1854 the immediate political question regarding slavery was that of its extension into the territories from which it had been barred. This Lincoln steadfastly opposed and the party that nominated him for the presidency in 1860 declared against the extension of slavery in its platform. To such restriction of slavery determined resistance was offered in the South. Secession was threatened if Lincoln were elected. Thus the issue of the maintenance of the Union arose. Separation from the Union was the weapon of those who would keep and extend slavery. Before Lincoln's inauguration seven states had seceded and the Confederate States of America had been formed.

At his inauguration he declared "that, in contem-

NOTE: *Beside much other indebtedness, the author is indebted to Carl Sandburg's "Lincoln: The War Years" for many words of Lincoln.*

plation of universal law and the Constitution, the union of these States is perpetual" and "that no State upon its own mere motion can ever get out of the Union." He contended for this on political principle: "the central idea of secession is the essence of anarchy. A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions . . . is the only true sovereign of a free people." He argued that practically division would result not in peace but in continuing discord. He was convinced with all his soul that the Union must be preserved, for the sake of government by the people in liberty, and that it was worth preserving at all costs. Already he had said privately, in relation to this issue: "In a choice of evils, war may not always be the worst."

Then Sumter was fired on; the issue of the Union became a clash of arms. As Lincoln said later: "They [the seceded states] knew that this Government desired to keep the garrison in the fort, not to assail them, but merely to maintain visible possession, and thus to preserve the Union from actual and immediate dissolution—trusting to time, discussion and the ballot-box for final adjustment; and they assailed and reduced the fort for precisely the reverse object—to drive out the authority of the Federal Union, and thus force its immediate dissolution." There was now, in Lincoln's view, no alternative. Armed rebellion which would destroy free government must be met by arms. To the Congress he said: "It is now for them [the people] to demonstrate that when ballots have fairly and constitutionally decided, there can be no successful appeal back to bullets. . . . Such will be a great lesson of peace: teaching men that what they cannot take by an election, neither can they take it by a war." "We did not want this war," he said in 1863 to Mrs. Livermore, "and we tried to avoid it. We were forced into it."

The Will to Victory

Driven to war, Lincoln acted swiftly and powerfully. He called for volunteers and blockaded the Southern ports. He took extra-legal and dictatorial measures because they were necessary in a situation full of danger and disloyalty. From first to last throughout the war Lincoln urged fast and hard fighting, because he saw that only victory would bring "the salvation of the Union." In the Lincoln-McClellan controversy, the obvious thing is Lincoln's constant pressure for vigorous war. Thus he explained his removal of McClellan after Antietam: "I peremptorily ordered him to advance. It was nineteen days before he put a man over the river. . . . I began to fear that he was playing false—that he did not want to hurt the enemy. I saw how he could intercept the enemy on the way to Richmond. I determined to make that the test. If he let them get away, I would re-

move him." After McClellan he searched for a general who could succeed against the enemy, and at last he found one in Meade; but he was overwhelmed with disappointment because Meade did not follow and capture Lee's army after Gettysburg. In reply to early criticism of Grant Lincoln said: "I can't spare this man; he fights"; and later: "What I want and what the people want is generals who will fight and win victories. Grant has done this, and I propose to stand by him."

Stand by him he did. At their conference in March, 1864, on Grant's taking supreme command, Lincoln asked him if he could take Richmond. "Grant without hesitation," Nicolay recorded, "answered that he could if he had the troops. These the President assured him he should have." Through the fearful losses of the Wilderness, while clamor against Grant as a "butcher" rose high, Lincoln, though his heart was torn, never flinched. In June of that year at the Sanitary Fair in Philadelphia he said: "We accepted this war, and did not seek it. We accepted it for an object, and when that object is accomplished the war will end, and I hope to God that it will never end until that object is accomplished. We are going through with our task, so far as I am concerned, if it takes three years longer." In August he telegraphed to Grant: "I have seen your despatch, expressing your unwillingness to break your hold where you are. Neither am I willing. Hold on with a bulldog grip, and chew and choke as much as possible." No civilian head of a state has ever insisted on relentless war to victory more determinedly than Lincoln. He "wanted peace more than victory," as a recent book says, but it was crystal clear to him that victory was the only road to a good peace.

Emancipation as a War Measure

Lincoln's dealing with slavery was a part of his prosecution of the war. In his judgment on slavery he never wavered, but as he wrote to Horace Greeley, he dealt with it as was required "to save the Union." To this end he approved the use of Negro soldiers. Emancipation was a means toward the object of the war: "I was, in my best judgment, driven to the alternative of surrendering the Union . . . or of laying a strong hand upon the colored element, and I chose the latter." So the Proclamation spoke of itself as "this act of justice, warranted by the Constitution upon military necessity." In August, 1864, Lincoln saw this policy vindicated: "No human power can subdue this rebellion without the use of the emancipation policy. . . . Let my enemies prove to the country that the destruction of slavery is not necessary to the restoration of the Union. I will abide the issue."

Peace propaganda and proposals were met by Lincoln in keeping with his unshakeable concentration

on the object of the war. By the summer of 1864 demand for peace had considerable strength, largely because of weariness of the war induced by its losses of life, financial burdens, corruptions and political plots. At this time Horace Greeley offered to be go-between for two men in Canada, alleged to be representatives of President Jefferson Davis, empowered to negotiate. He met them just across the Niagara River, and there John Hay gave him a message from Lincoln: "Any proposition which embraces the restoration of peace, the integrity of the whole Union, and the abandonment of slavery, and which comes by and with an authority that can control the armies now at war against the United States, will be considered . . . and will be met by liberal terms on other substantial and collateral points." To this no answer was returned. In the same month two men with Lincoln's consent, but without authority, went to Richmond, talked with Davis, and heard this: "it [the war] must go on until the last man of this generation falls in his tracks and his children seize his musket and fight our battles, unless you acknowledge our right to self-government." Reports of this conversation were published in the *New York Tribune* and the *Atlantic Monthly* with Lincoln's approval, so that he let the people of the North know how encouraging was the prospect for peace. The Hampton Roads conference of January, 1865, between Lincoln and Seward and three Confederate commissioners "ended without result," in Lincoln's phrase, because substantially the terms sent to Greeley were insisted on.

An Instrument of the People

In his waging of the war Lincoln was not carrying out his own policy. He conceived his place as that of an instrument of the people. William Cullen Bryant wrote in 1863: "He evidently holds it to be the duty of the President of the United States to govern the country according to the will of the majority of the people . . . he has chosen to go with the people, to let his acts advance parallel with their convictions, and thus to secure for every measure the sympathy of the great mass of loyal Americans." Yet it would be furthest from the truth to say that Lincoln waited to see how the wind would blow. He began with his own conviction regarding the necessity and object of the war, and with clear evidence of large popular support. Day by day, in countless ways, he brought the people more fully into sharing his perception that for the sake of the nation, for the sake of freedom, the war must be carried through to victory. Sandburg, writing of the summer of 1863, says: "By the carefully wrought appeal in simple words aimed to reach millions of readers, and by the face to face contact with thousands who came to the White House, Lin-

coln was holding to the single purpose of adding momentum to the popular will for war."

"In repose it was the saddest face I ever saw," so Sandburg quotes the painter Carpenter, who lived for months at the White House making a portrait of Lincoln. "There were days when I could scarcely look into it without crying." This was during the battle of the Wilderness, in the first week of which Carpenter said "he scarcely slept at all." When Lincoln insisted on hard fighting, he knew better than anyone else what this cost, and the measureless sorrow of it never left him. He met it daily in the White House, as bereaved fathers and mothers and widows and crippled soldiers came to him; he met it every time he went out among the people. As he was travelling to Gettysburg to make his speech a man in the train said that he had lost a son in the battle. Lincoln tried to comfort him, and went on: "When I think of the sacrifices of life yet to be offered, and the hearts and homes yet to be made desolate before this dreadful war is over, my heart is like lead within me, and I feel at times like hiding in deep darkness."

Lincoln's Idea of Divine Guidance

For Lincoln the war was something between him and God, and between the nation and God. Familiar are the solemn words in which he repeatedly uttered his profound belief that God guides, or is ready to guide, men and nations, that He rules and makes His will to prevail in the life of men and nations, that His judgments and His deliverances are historical events—words that give pause to dissent on any grounds. "I have felt His hand upon me in great trials, and have submitted to His guidance"; "You all may recollect that in taking up the sword thus forced into our hands, this government appealed to the prayers of the pious and the good, and declared that it placed its whole dependence on the favor of God. . . . I now humbly and reverently . . . reiterate the acknowledgment of that dependence." That he was aware of the problems gathering about God and prayer and history he showed in the second inaugural: "Both . . . pray to the same God. . . . The prayers of both could not be answered." That God was for him no tribal deity he showed in the same place: "The Almighty has his own purposes. . . . If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him?"

But he never failed, but rather grew, in confidence that, as he pursued a course which he and countless

others were humbly convinced was right, he could rightfully seek God's help, and could regard success as evidence of His help. So speaks the President's announcement of the victory of Gettysburg: "For this he especially desires that on this day He whose will should ever be done be everywhere remembered and revered with profoundest gratitude." Whatever may be said about blessing war, Lincoln could and did ask God to bless him and bless the country in waging war in a good cause. As the war went on, he was evidently more and more overshadowed by the sense that God was on the scene and was working out some high purpose amid terrors and sorrows. He rose to mystical certainty of God's guidance and God's call to him and the country to go on in the way that He taught was right: "We hoped for a happy termination of this terrible war long before this. But God knows best, and has ruled otherwise. We shall yet acknowledge His wisdom, and our own error therein. Meanwhile we must work earnestly in the best lights He gives us, trusting that so working will

conduce to the great end He ordains. Surely He intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal could stay."

That war cannot be conducted without hatred is a necessary deduction for those who hold the dogma that war is always and altogether evil. The same conviction is maintained by many who support particular wars; it was maintained in the Civil War on both sides. Of all this Lincoln is the standing refutation. In him there was no bitterness, malice, or vindictiveness. He proves that a man can wage a war in what he under God believes a good cause, without hating his fellow-men.

From the beginning of this war British Christians have found precious light and comfort and strength in the example of Lincoln. His own countrymen in their crisis now enter into this sacred heritage. What this light, comfort and strength are require no words from any other. Lincoln's own words and deeds suffice.

The New Menace in Isolationism

ROBERT E. FITCH

WITH the formal entry of the United States into the World War, most isolationists have put patriotism ahead of their former scruples, and have indicated their readiness to support their country to the limit. But the old temper of mind still survives under the new circumstances. We may expect, therefore, that it will continue to nourish attitudes and to encourage policies that are incompatible with the successful prosecution of the war, and with the effective establishment of the peace.

In this connection, it is helpful to distinguish between the robust isolationist and the tender-minded isolationist. The robust isolationist is, at heart, a rabid nationalist. When he is awakened from his pipe-dream of isolationism, he is ready to outdo in ferocity and in vindictiveness all those whom he formerly denounced as "war-mongers" and as "imperialists." The tender-minded isolationist is simply a comfortable nationalist. During the past two years he built up a series of rationalizations to protect himself in his complacency: that we didn't need to fight, because we weren't really implicated in the war; that we couldn't beat Germany, anyway, if we did fight; that probably the British and the Russians could handle the job fairly well without our aid. These last two propositions may not be logically compatible, but they were part of the apologetic of complacency.

Already in the pronouncements of men like Sena-

tors Pat McCarran and Burton Wheeler, we see the workings of robust isolationism when it has been converted to war. We are still told that "Every other country is looking out for itself, and we should look out for ourselves." And, while regret is expressed that the United States "does not now have the bombs and the bombers to bomb hell out of Tokyo, Kobe, and other Japanese cities," we are assured that, when our turn does come, "we shall retaliate by making a shambles out of their cities," and it is urged upon us that we "certainly show them no mercy."

Now it is true that we must look out for ourselves. But, if our concern is only for ourselves, then this war will have been fought in vain. Also, one need not deny that the military necessities in defeating a tough and suicidal foe like the Japanese may involve the bombing of large centers of civilian population. But the program recommended by the robust isolationists is not dictated by military expediency. It is dictated by selfish nationalism, by blind hatred, by vengeful ferocity, that, on some occasions, will exceed the requirements of military expediency, and that, on other occasions, will go counter to the demands of military expediency. In any case, we shall not be well led in the war, or well led in the peace, by men whose one ambition is to atone now by savage cries and gestures for their own political blindness in the past.

But most isolationists are not robust; they are ten-

der-minded. From this quarter we may look for at least four continuing emphases. Those who have believed all along that we could not defeat Germany alone are not likely to believe that we can defeat both Germany and Japan. Certainly they will not have the vision to see how it can be done. They have not properly heretofore estimated American economic resources, and, above all, American resources in morale; and they are not likely to do so now. They enter this conflict with the rather desperate feeling that it is a hopeless and ruinous one, but that they must bravely do their patriotic duty, anyway.

In the second place, the representatives of this temper will be ready to quit the fight before it is fairly finished. They will be ready to quit, first of all, because they have never seen, and cannot now see, in what manner a genuine victory is possible. They will be ready to quit, in the second place, because they have never really believed in this fight, because they do not really believe in it now, and because they are still lacking in any adequate conception of the character of the total world situation, and of the nature of our intricate involvement in it.

In the third place, the tender-minded isolationists will continue to foster the fallacious belief in the possibility of a negotiated peace. They have never understood, and cannot now understand, why it is possible to negotiate with a country like China, but not with a country like Japan; why it is possible to negotiate with democratic Britain and with democratic France, but not with Nazi Germany; and why it is possible to negotiate, only to a limited extent, with Vichy-France and with Soviet Russia. They still hold on to the optimistic illusion that all men are rational beings. They do not see that rationality is a hard-won achievement—more hard-won for the nation than even for the individual. They do not recognize that “deliberative bodies” exist only in democratic nations; and that we can negotiate only with such countries as have built the habit of rational compromise and honest adherence to contractual commitments into their mores over a long and painful process of cultural evolution. And they are too tenderly sentimental to realize that, when a nation consistently exploits the techniques of negotiation in an unscrupulous manner and for predatory purposes, the only way of dealing with it is through force, and force without stint.

Finally—and this is most serious—the tender-minded isolationists will be the ones to frustrate the establishment of an effective world peace after this war, as they were after the first great war. They were opposed to the League of Nations, because, as they said, the League would get America into foreign wars. By the end of this conflict, they will probably be in favor of a League of Nations, because the League represents the technique of ineffectual de-

liberation and negotiation in which they so ardently believe. After this war, however, it will be necessary for one or two nations—like Great Britain and the United States—aggressively to assume the responsibility of policing and of ordering the world. They will have to do it according to democratic procedures, and not according to fascist procedure. But, at this point, we may be sure, the tender-minded isolationists will begin to scream “imperialism!” at our government, just as they screamed “war-monger!” at the government which tried to get ready for the conflict in which we now find ourselves.

To be sure, this is no time for recriminations against those who were not with us in the past, but are with us now. We must welcome gladly all those who are ready to cooperate in the present enterprise. Nonetheless, it is necessary to distinguish between the isolationists who have really been converted to a new outlook, and those who have changed their actions but not their minds. We can hardly entrust the leadership of this venture to those who have misjudged events in the past, and who do not yet understand the events of the present. The isolationist temper dies hard. And if we compromise with it now, it will both weaken our war effort, and frustrate the establishment of the peace after the war.

Post-War Reconstruction

Christianity and Crisis will publish a series of articles during the coming months by various specialists on problems of post-war reconstruction. Some of the topics to be considered are the following:

“National Sovereignty and International Federation” by Raymond Leslie Buell, editor of the *Fortune* Round Table and formerly president of the Foreign Policy Association.

“The Relation of Political to Economic Reconstruction” by Hans Simons, Dean of the New School of Social Research.

“The Small Nations and European Reconstruction” by Philip Mosely, Professor of History at Cornell University.

“Differences in British and American Conceptions of Post-War Reconstruction” by Henry P. Van Dusen, Professor of Systematic Theology at Union Theological Seminary.

“Spiritual Problems of Post-War Reconstruction” by Paul Tillich, Professor of Systematic Theology at Union Theological Seminary, and Jacques Maritain, eminent French philosopher.

“The Prospects for Christianity in Russia” by George P. Fedotov, a noted Greek Orthodox theologian, who is now a lecturer at Yale Divinity School.

“The Jewish Problem and Its Solution” by Eugene Kohn, Managing Editor of *The Reconstructionist*, a Jewish bi-weekly publication.

The World Church: News and Notes

Christians of Germany

Pastor W. Buesing, member of the German-Christian Fellowship, an organization of refugee Christians in Britain, of which the Bishop of Chichester is president, recently delivered an address in which he analyzed the religious situation in Germany as follows:

"There are three groups of people now in Germany. One, which has taken up the new religion and given up Christianity altogether. They are proud to call themselves pagans, they talk of a special German view of God, they have re-introduced old pagan customs, they live according to old pagan standards.

"Then there is a second group, proudly calling themselves 'German Christians.' The word German is decisive and has to be underlined. They are, or at least profess to be, still members of the Church of Christ. They try to re-shape Christian dogma, Christian teaching, Christian ethics, according to Nazi standards, and to combine both. On their altars you can occasionally, and in their magazines and periodicals you can always, see the Swastika beside the Cross. These German Christians are subsidized and protected by the State and the Secret Police, on whose help they can always rely. With their assistance they have occupied all the important positions and posts of the Church. In them the voice always speaks of those who want to combine Christ and Belial.

"And then there is a third group, in numbers probably the smallest, in importance for the Church, for Germany, for the whole world, certainly the most important one. That group is known as the 'Confessional Church.' . . . And its aims? They are easily stated: To confess Christ, nothing but Christ, in life and in death and to live according to His Commandments. These people are not willing to worship anyone but Him; not willing to give up any part of the Bible; not willing to replace the sacrament of the Body and Blood of Christ by that of the German blood and soil. Of these people it is said in our text by the herald: 'these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.' You know how the story goes on. The king says to them, 'If ye worship not ye shall be cast the same hour into the midst of a burning fiery furnace.' That has happened in Germany. The name of Martin Niemöller is well known to you; he has been imprisoned and put in a concentration camp because he was not willing to serve two gods, because he was not willing to laugh and mock at that God, who not only had saved him, but also his fathers and forefathers, and with him and with them the whole world. In short, he was not willing to allow God to be cut according to a German pattern.

"The unavoidable happened: 'Then was Nebuchadnezzar full of fury.' There cannot be any compromise between God and an idol, between Christ and anti-Christ. God's congregation has to worship God, the Father of our Lord Jesus Christ, under all circumstances, whatever may happen."

The Faith of an Officer

The *London Times* published a letter from an officer of the Fleet Air Arm to his parents, received after his death in service, in which he wrote:

"My life has been given and taken in company with so many others for the preservation of things by nature spiritual. I believe in these things for which I have joined in the fight. I believe in them with all my being. They are so much bigger, so infinitely more important, so much worthier than I am. But those spiritual things are a part of me and I a part, minute though it may be, of them. That minute part is not of much value in itself, but add it to others and that is a different question. My physical being has been given as a contribution to the defence of the spiritual things in which I believe, the things which I know in my heart are what really matter. That spiritual part of me which itself is, as I say, a minute part of these things, has not been destroyed. Far from it. Rather is it that flesh and blood has undergone a conversion and been able to add something to the spirit. Flesh and blood had to be sacrificed if the things in which we believe were to survive and flourish. It has been my lot to be one of those whose gift has been accepted."

Reply to Canon Raven

Kurt Emmerich, writing in the *Christian Fellowship in War-Time*, published in Great Britain, makes the following defense of Britain against Canon Raven's indictment of the unworthiness of the British or any other political cause:

"The particular state which is called a 'minister of God' in the New Testament was a pagan state. . . . Some Christians in Britain think that too much honour is being given their nation when its cause is declared to be just. . . . Their modesty and penitence are laudable but they are badly instructed in the Scripture. Nobody was suggesting that Britannia was a saint. But it is maintained that she is doing her political job as well as pagan Rome in the time of St. Paul. It is a strictly secular job. . . . Pursuing her secular interests Britain happens to comply with the political precepts of the New Testament, not because she is a saint, but because her opponent, if he were victorious, would impose a system which is based upon the theory that right is wrong and wrong is right."

The Stand of the Y.W.C.A.

The National Board of the Y.W.C.A. adopted the following war-time statement of purpose on January 7th:

1. We dedicate ourselves to winning the struggle for freedom.
2. We accept the suffering and sacrifice, the inconveniences and petty privations, and the grim daily grind that this struggle may bring.
3. We admit with humility and penitence our coun-

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A Bi-Weekly Journal of Christian Opinion

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try's share of responsibility for the agony of a world at war.

4. We steadfastly hold to these principles:
 - a. The preservation of civil rights for all people.
 - b. The recognition of all people, of whatever race, religion, or national background, as having not only equality of status before the law but being entitled to equality of treatment in the life of the nation.
 - c. The maintenance of education, work and health standards.
 - d. The attainment of a decent standard of living for all.
 - e. Participation of all elements, consumer, management and labor, in directing the national effort.
5. We recognize that the full exercise of civil rights and the maintenance of work standards may have to be modified in time of war. At the same time, we shall be alert, however, to any attempt to break down standards permanently and curtail civil rights and shall work toward improvement wherever possible of the standards already achieved.
6. We will combat the rising tide of hatred and fear and will work to protect innocent people from suspicion and injustice.
7. We pledge ourselves to work constantly so that this country shall assume its full responsibility in the great task of building a world order based on law that will promote the common welfare, secure justice and freedom for all peoples, and banish war from the earth.

"In taking the stand that aggression must be curbed by force as a necessary step in creating such a world order, we wish to register our respect for all those in our fel-

lowship who, while agreeing whole-heartedly with these ultimate objectives and the principles for which we stand, cannot subscribe to the means and methods which warfare entail. Although we shall necessarily be opposed to each other at certain points, we can and will unite in the maintenance of our democratic ideals, in the relief of suffering, and in the reconstruction of the world according to these ideals of personal and social living to which we are committed by our faith as Christians."

Dr. Schweitzer and the Free French

Dr. Albert Schweitzer's famous hospital at Lambréne is in Free French territory and Dr. Schweitzer has identified himself with the Free French movement. General De Gaulle has recently sent a message to Dr. Schweitzer, thanking him for his services to French science and expressing the hope that they might meet on De Gaulle's next visit to Africa. The Free French High Commissioner is making monthly grants to the hospital.

London's City Temple

As is well known, the City Temple of London was completely destroyed by bombs and fire. Dr. Leslie Weatherhead, the pastor, has published a brochure entitled "Rebuilding the Temple: The Story of a Ruined Sanctuary." The booklet contains striking pictures and many moving stories of the experiences of the congregation and of individual members. The City Temple is now worshipping in the Anglican church of St. Sepulchre, which stands only a few hundred yards from the site of the ruined Temple.

The Attitude of German Clergy

The question is frequently raised whether the war has affected the attitude of the German clergy toward the Nazi regime. Undoubtedly many who have opposed the Nazis have become neutral toward the regime, because the fear of the destruction of their nation outweighs their opposition to the Government. Before the war began there were about 2,000 semi-Nazi Christians among the 18,000 pastors. About 8,000 tried to remain neutral and there were between 7,000 and 8,000 in the ranks of the Confessional opposition. It is not known how many have moved from the confessional to the neutral camp but it is fairly certain that few have moved into the camp of the Nazis.

Twenty-six pastors were imprisoned only recently for participating in ordination services of confessional pastors, trained in confessional seminaries. "Confessional" in Germany means adherence to the group which declared its opposition to Hitler in a "Bekentnis" or "confession" in which Christianity's independence of all political rule was stressed.

Authors in This Issue

Dr. Robert H. Nichols is Auburn Professor of Church History at Union Theological Seminary and a contributing editor to *The Presbyterian Tribune*.

Dr. Robert A. Fitch is professor of philosophy at Occidental College.

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